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FRANKLIN RAND, AGENT.

For Zion's Herald and Wesleyan Journal.

REDEMPTION.

The word "redemption," when used in an evangelical sense, denotes that deliverance from the curse of the divine law provided for all men by the propitiatory sacrifice of Jesus Christ. With this definition agree those passages in the New Testament which speak of this divine transaction.—"Christ hath redeemed us from the curse of the law, being made a curse for us"—Gal. iii. 13.—"In whom we have been redeemed through his blood, the forgiveness of sins, according to the riches of his grace"—Eph. i. 7. —"Being justified freely by his grace"—Rom. iii. 24. —"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot"—1 Peter i. 18, 19.—"And ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20. The terms employed in these passages show that a price has been paid for the recovery of men from captivity and bondage, and for their deliverance from sin. This price was the sufferings and death of the Lord Jesus Christ, who on this account is called the "Redeemer." This price was the sufferings and death of all men, and it was sufficient for the purpose for which it was paid. By it satisfaction has been made to divine justice, the righteousness of the law acknowledged, and deliverance provided for all men from sin and death, and all evil. Not one of all the progeny of Adam has been overlooked or "passed by" in this glorious arrangement. To all who have been brought into condemnation by the sin and fall of the first of our race, a door of hope has been opened. Blessings have been provided for every one as ample as their necessities. Every individual involved in the evils of the fall, may, through the redemption that is in Christ Jesus, obtain deliverance from those evils, and be restored to the divine favor and image by faithfully improving the privileges of their probation. And it appears to me to be an act of bold presumption for any redeemed man to undertake to show that a large portion of his fellow creatures, involved in the same evils with himself, have been "passed by" in these gracious provisions, that for many of our race Jesus Christ never tasted death, and for them the gospel reveals no mercy. Yet that this sentiment has been embraced by many intelligent and excellent men, will be denied by no one. In the Encyclopedia of Religious Knowledge, edited by Rev. J. N. Brown, and published in Brattleboro, Vt., in the article "Redemption" we find the following paragraph:

"Redemption, then, in New Testament usage, is that glorious deliverance from sin, secured by the propitiatory sacrifice of Christ for his church. The relation which atonement and redemption hold to each other is that of cause and effect. Atonement is the ground of redemption. (See Atonement.) Redemption is one of the results of atonement. The atonement has an inseparable relation to the law as its object, yielding it such honor that God may be just, and the justifier of him that believeth in Jesus." Redemption has an inseparable relation to man as its object; and therefore, in its very nature, is limited to the number for whom the price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. In other words, while the atonement is general, redemption is particular."

The doctrine stated in the article, and which the author labors to defend, is, that the price has been paid for none but such as are actually saved,—for none others has deliverance from sin been provided. But in his efforts to establish this point he evinces embarrassment. On one hand the evidence contained in the Scriptures of the fact that the Lord Jesus Christ by his sufferings and death atoned for all the sins of all our race, and that he paid the price for the recovery and deliverance of every man from sin and all its evils, is too clear and forcible not to be noticed. On the other hand, he had a fondly cherished and venerable creed to keep in view and defend. As this is an apparent discrepancy between them, an effort must be made to reconcile them. How shall the difficulty be managed? The following method was adopted:—He allows the atonement to be general in its character, but maintains that this has an inseparable relation to the law as its object. He explains redemption as having an inseparable relation to man as its object, but maintains that this "inseparable relation to man" exists only in reference to such men as are actually saved. But has the atonement no reference or relation to men whose sins were atoned for? If the word "atonement" properly signifies "to cover" or "a covering," what is covered by it, the divine law, or the sinner who has violated this law? What need was there of covering or sheltering the law? But the sinner's need of a covering is too obvious not to be seen by every one. During his probation the sinner is so covered from the infliction of the penalty of the law by the atonement, as to have opportunity of securing a complete and final deliverance from its curse. And has redemption no relation to law and justice? To whom was the redemption price paid? And if the redemption price was a satisfaction to divine justice, and if it also honored and magnified the law, had not an inseparable relation to that law? The author of the paragraph I have quoted, in his examination of this subject, appears to have had but one eye open at a time. With one eye open he looks at the atonement and sees the relation it had to the law; and by closing this eye and opening the other he sees redemption in part of its extension—he sees the relation it has to those individuals as its object who shall be finally saved. But by looking at the whole subject with both his eyes open, he would have seen that the atonement not only had an inseparable relation to law as its object, but that it also had an inseparable relation to that of the transgressor of the law; and as all men have transgressed the law, it had an inseparable relation to all men. He would also have seen that redemption not only had an inseparable relation to man as its object, but also that it had a relation to law and justice. The redemption price paid for man must have been paid to some being or thing, and consequently it must have a relation to that being or thing as well as to man. And it not only has relation to such as experience its benefits as to be saved from their sins and finally gain heaven, but it has a relation to all men. His sufferings and death, or his blood, was the redemption price, and "he tasted death for every man."—Heb. ii. 9. "He gave himself a ransom for all, to be testified in due time."—1 Tim. i. 16. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." These passages show that the price of our redemption was paid for all men, and not exclusively for those who are saved. But the author of the paragraph quoted is unwilling to allow that any for whom Christ died can finally perish. In this respect, also, his creed appears to be antagonistic to the instructions of the apostle. "Destroy not thy meat for whom Christ died."—Rom. xiii. 13. "And through thy knowledge shall the weak brother perish, for whom Christ died."—1 Cor. viii. 11. "But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that

bought them, and bring upon themselves swift destruction."—2 Peter ii. 1. It is so clearly and fully shown in these passages that those for whom Christ died, (and I might add even those who have been partakers of justifying grace,) may "perish" and be "destroyed," that it is unnecessary to dwell upon the subject.

The redemption of our race has furnished an impressive exhibition of the perfections of God. His holiness is seen in his detestation of sin, in his frowning upon the rebellious, and depriving the sinner of his favor while he remains impenitent, in excluding all of the impure and corrupt from his presence and glory. The manner in which we are redeemed shows the odiousness of sin in the sight of God, the abhorrence of the divine nature to all iniquity. His justice is seen in his allowing the sinner no mercy without proper satisfaction being made for his offensive conduct. The rights of God must be acknowledged and defended, and his government upheld, whatever becomes of the sinner. A partial atonement, or an imperfect reparation of the wrong sustained by the divine government can by no means be accepted. The law must be honored, its righteousness acknowledged, and its claims fully met. Justice must have complete and entire satisfaction. The redemption is a full equivalent for the entire race to be redeemed, and it must be fully paid before law and justice will relinquish their hold of the rebel who has been guilty of such treason. Justice and righteousness are of more consequence in the estimation of God than the release of the sinner from the curse of a righteous law. Nothing could be done for the benefit of our sinful race till this emergency was met.

Redemption also furnishes a resplendent exhibition of the "Love" of God, of his compassion to the sinner. The sinner was utterly incapable of furnishing the price of his own redemption.—No creature could relieve or assist his fellow. All the angelic hosts owed the full exercise of all their powers to their Creator; hence they possessed nothing which could be set to the account of the sinner. Who, or what, then, in the vast dominions of God, can extricate the sinner from his perilous condition? How can the sinner be released from the grasp of the infinite and holy law which he has violated? There is one, and only one, who is adequate to the undertaking; but he is the Father's only begotten and beloved Son. He is the delight and admiration of all heaven. To accomplish this work he must empty himself of his glory for a season, veil himself in humanity, assume the form of a servant, submit to great indignities from the vileness of our race, be set at nought, endure a great amount of suffering, place himself in the sinner's seat, receive in his own body the Father's wrath the curse of the law!

Will he engage in the enterprise? Will the Father appoint his own beloved Son to such an office? Will heaven acquiesce? Does love move the bowels of the Deity of sufficient depth to induce him to provide for the salvation of man at such a vast expense? Can anything short of infinite love and the most tender compassion lead to the bestowment of such a gift upon creatures so fallen? And when the divine love and tender compassion which led to our redemption is seen, its tendency is to subdue and melt the heart. It must be seen that which caused the lovely Savior such deep anguish and overwhelming sorrow must be of fearful magnitude, and if endured by ourselves would produce the most intense agony. And as the Savior endures this in our stead, to save us from wretchedness, so extreme, and that he now entreats us to accept, through himself, the blessings of pardon and eternal life, it seems that love so amazing, and the provided blessings being so great and rich, would draw the sinner to repentance as powerfully as any consideration which could be presented to his mind. If the sinner does not relent as he looks at the Savior and the cross, I think there can be little hope in his case. If he can reflect that the Savior suffered thus for him and yet remain unmoved, I think his heart must be proof against saving influences.

This subject presents the ground of faith and great encouragement to its exercise. We learn from it that the sufferings endured by the Savior for us were very great, that the price of our redemption was immense; and if so loved us as to pay such a price for our deliverance from sin and its evils, to suffer to such an extent for our benefit, his love to us certainly must be sufficient to induce him to now bestow those blessings upon us when we seek them in the way of his own appointment. If he loved us when we were his enemies, so as to die for us, now we have become his friends and desire to please and honor him, will he withhold from us the blessings which he purchased for us by his death? His promises also assure us that the benefits of his death and passion in all their richness and fulness were designed for us; we can therefore doubt his willingness to bestow them upon us, and to do it now? Our unworthiness have nothing to do with the reception of these blessings. They are offered to us on entirely different grounds. They have been purchased for us at a vast price, and now they are offered to us freely. What room is there left for doubt? Must it not be very ungrateful to distrust? Does it not grieve the Savior when we do so? I do believe the Savior died for me. I believe he loves me still. He delights to bestow upon me the benefits of his death. Forgive me, O blessed Redeemer, my former distrustfulness. I now believe the willingness to save me, and to save me fully. I now delight to trust in thee, to venture all in thy hands. Thou dost save me; thou savest me now. Blessed be my Savior! Praise him for ever!

"I hear, I feel he died for me."

Oakham, Dec. 21, 1844. W. GORDON.

For Zion's Herald and Wesleyan Journal.

PERIODICAL RELIGION.

Mr. Editor.—The inquiry is frequently raised, "Why are there not more and extensive revivals of religion?" Perhaps the answer to part may be found in the fact that with many religion assumes too much the appearance of intermittent diseases—off

and on—coming and going, like birds of passage.

There are two classes of professors especially those religion might be styled periodical. The one you would scarcely suppose ever thought much about rebellion, except in times of religious excitement. They depend more on their feelings than on the particular state of religion around them. One week they are at the very zenith of enjoyment, and almost think hard of their brethren for not being more engaged; but the next, perhaps, they are quite the reverse—cold and inactive.

If they make their appearance at all in the prayer-circle, they have nothing to say. Duties are neglected, because they do not happen to feel like attending to them; even the family altar is sometimes deserted, because their feelings do not particularly prompt them to duty. They distrust the promises of God, and give way to feelings of dependency which are altogether unjustifiable in any one who professes to believe in the word of God. Probably these persons do not know or realize that they, as a general thing, do more hurt than good. And yet, in our estimation, such is the result.

What will the world think of our religion if they behold us half the time, or more, cast down in our minds and desponding of it? They certainly cannot mind very despondingly of it. Every one, as by instinct, naturally avoids that which would lead to despondency; and the sinner, not having sufficient knowledge to discern the cause of this gloominess, would be apt to conclude that it was the effect of religion, and of course would not have the least disposition to embrace it. Professors of religion, and especially old ones, ought to know enough to act from principle. Every one should have his heart fixed, trusting in God; and if he does not feel all that he would wish, let him go to work from a sense of duty, and if he will labor honestly and faithfully, he will not lack for feeling. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteous

as the waves of the sea."

CUSTARD.

"Twas great to speak a word from nought,

"Twas greater to redeem.

Remarks.—1. If the foregoing views be correct, the doctrine of redemption by Jesus Christ is of the highest importance in Christian theology: Remove this from our system of divinity, and its life and soul is gone; what is left is a mere carcass, without spirit or energy. Deny this doctrine, and the glory is taken from the Redeemer's crown; the most illustrious achievement of the Godhead is veiled from the contemplation of man, is virtually blotted from existence. Yea, the brightest view of the glorious perfections of deity is obscured, the noblest traits of the divine character are oblitered. The whole trinity, and all heaven, manifest the deepest interest in the subject of human redemption. These are the things which the angels desire to look into.—1 Peter i. 12. The spirits of just men made perfect sing "Unto him that loved us and washed us from our sins in his own blood,

Vermont, 1845.

WESLEYAN JOURNAL.

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, JANUARY 22, 1845.

For Zion's Herald and Wesleyan Journal.

THE EAST GREENWICH ACADEMY.

AN APPEAL TO THE FRIENDS OF EDUCATION WITHIN THE BOUNDS OF THE PROVIDENCE CONFERENCE.

Hanover, Jan. 8, 1845.

Mr. Editor:—I have lately made a visit to our Conference Academy in East Greenwich, and an examination of matters on the spot has convinced me that we have exceedingly erred in our policy towards that institution. We have left it without funds, without endowment, without a boarding house, without patronage, in short without the most ordinary means of subsistence, and then have most sagely wondered that it has not flourished! Like a child cast out without food, without raiment, without shelter, and without nursing, we have most wisely and kindly concluded that if it could live under those circumstances it should be esteemed as worthy of life, and should *hereafter* be attended to; otherwise it might perish! Under this strange and misguided policy the wonder is not that it has lived so feebly, but that it has lived at all.

Respecting the location of this academy I need write but little. Suffice it to say that it is the most central, the most beautiful, the most healthful, and the most easy of access from all parts of the Conference, of any other spot within its whole bounds, even comprising, as they do, a part of Massachusetts and Connecticut, and the whole state of Rhode Island. It is also in the midst of one of the most moral and orderly communities to be found in all New England, and which the results of the late camp meeting in that place most fully proves. And hence parents who send their children there may rest assured that their morals will not be subject to those contaminating influences to which they would be exposed in many other places. And as it regards the healthiness of its location, to which I just alluded, it holds out as many inducements, even as a resort for invalids, as Newport, Nahant, Hampton Beach, or any other similar place in the whole land. A young man, formerly an operative in one of our manufactories in this place, whom I sent down there a short time since, in the course of but six weeks had so altered by the acquisition of twenty-five pounds of additional flesh, and a plump, rosy visage, that he could scarcely be recognized.

The institution is now in excellent hands. The present devoted, laborious, and indefatigable Principal, Mr. Cone, I believe is fully capable of making any thing live that can. He is equally popular with his pupils and with the citizens, and in his ardent efforts he is very able and successfully seconded by Prof. Waterhouse, and the Preceptress, Miss Brewer, formerly of Wilbraham. When there, my heart was pained and my spirit was troubled within me to see them laboring with so few means, and yet with a contented and cheerful spirit. As faithful servants of the church they need more encouragement from her, and should have it.

Like many other of our literary institutions, this has providentially fallen into our hands, and thus far has cost us but a mere song. What it now needs is a boarding house attached to the main building, in the form of wings, one part for the gentlemen and the other for the ladies, and which, well furnished, would not cost over five thousand dollars, if it would even.

The members of the Conference having raised five thousand dollars among themselves, at our last session, toward the endowment of the Wesleyan University, cannot be expected to do much more. But little else can be expected from most of the societies within the bounds of the New London and Sandwich Districts, as they are compelled to struggle even for their own existence. But that portion of our territory included within the bounds of the New Bedford District is undoubtedly one of the most wealthy to be found within our widely extended connection, and this is the portion also that is the most interested in the support of this school. And now will not some of our wealthy friends in Providence and its vicinity, in Warren, Bristol, Fall River, New Bedford, Nantucket, and on the Vineyard, step forward, at once, and place this school upon a permanent foundation. Even some single individuals among them could do it, if so disposed.

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It is, however, truth is the only object of our investigator's labors, in the study of nature, he ought to be one of the first to acknowledge a correction in any part of his theory which is proved to be not well founded; and if he be a man of candor he will readily renounce the defective point. But, on the other hand, when a theory is put forth and published to the world, (by which it becomes public property,) with high sounding names and pretensions, professing to be founded in nature itself, and calculated to do an incalculable amount of good in the world, even to surpass in usefulness the discovery of the telescope by Galileo, and to crop the laurels from the brow of Hervey and Newton, and when in addition to this, evidence is introduced tending to show that some of its features are not only defective but rotten, and that the whole theory stands upon a foundation which, to say the least, is not a rock, we find, in the face of this, the author pertinaciously adheres to his first position, reiterating over and over again the positions and arguments which have been overthrown and again, we are irresistibly led to the conclusion that upon his favorite topic he is either a monomaniac, or else that he is actuated by other motives than a sincere desire to arrive at truth in his investigations.

When an observer of phenomena has collected a certain number of facts which have some common properties with each other, he has a right to class them, and the explanation he gives of such a class of facts is an hypothesis, because, since it is founded upon few facts, the truth of a large part of the explanation is presumed; yet the presumption receives a color of support from the facts collected.

A theory is an hypothesis supported by a larger collection of facts; in short by any number or quality of them short of actual demonstration. But when a theory can be demonstrated it becomes a science, and not before.

Phrenology claims to be a science, from which we are to infer that the truth of its principles has been demonstrated, and that it now stands upon a firm and immovable basis, a basis which can be shaken only by the dissolving of the elements of nature.

These are high pretensions to truth, pretensions as high as any put forth by the exact sciences.

Even geometry or mathematics claim nothing more, and, according to the views of some of the adepts of it, they can hardly expect to do more good in the world.

In direct opposition to such claims, the writer has been led to question the validity, not of the demonstrations, (for he believes nothing has yet been adduced worth of that name, as the sequel will show,) but of the arguments by which its truth is attempted to be proved.

We have already observed that a theory, or even hypothesis is supported by facts.

But what is a fact?

What will the world think of our religion if they behold us half the time, or more, cast down in our

minds and desponding of it? They certainly cannot mind very despondingly of it. Every one, as by instinct, naturally avoids that which would lead to despondency; and the sinner, not having sufficient knowledge to discern the cause of this gloominess, would be apt to conclude that it was the effect of religion, and of course would not have the least disposition to embrace it. Professors of religion, and especially old ones, ought to know enough to act from principle.

Every one should have his heart fixed,

trusting in God; and if he does not

feel all that he would wish, let him go to work from a sense of duty, and if he will labor honestly and faithfully, he will not lack for feeling.

From the Christian Advocate and Journal.
EDUCATION IN THE CHURCH.
NO. III.

Mr. Editor:—I have shown at sufficient length, and I think conclusively, that the M. E. Church is bound by the most sacred obligations, both to her own members and adherents, and to our common country, to diffuse among her people the blessings of general education, and to qualify, by a higher training, a due proportion of young men for those stations and employment in life in which liberal attainments in science and letters are indispensable conditions of usefulness and influence. In claiming to have settled this question of duty conclusively, I would not be understood to express any special admiration of my own argument, but only my entire confidence in the obvious and unquestionable truth of the proposition. I do not think that any intelligent Methodist can have read my article, in the spirit of unfeigned and disinterested reflection, without the clearest convictions in regard to the duty of the Church, if not in regard to his own. It would, indeed, be monstrous and absurd to doubt whether the largest Christian denomination of this free country is at liberty to send out upon society its rising generation of youth, unfurnished for many of the highest duties of public and private life. In so far as the interests of common education are concerned, the civil government may be said, in a large portion of the country at least, to have adopted the children of the community, and provided schools for their education. In the highly favored states, where a good common school system is in operation, the duty of the Christian parent is satisfied when he has co-operated to the utmost of his ability with the public teacher in the performance of his task. I must think, however, that even under the best common school system, every denomination is bound to make provision for the supply of competent Christian teachers, a task which can most easily and well performed by the state, without, at least, the hearty co-operation of the churches. At this point of dependence and connection between the common school and higher institutions, the humblest individual who has a child, male or female, to be taught, must recognize his immediate interest in the prosperity of academies and colleges, and his personal obligation to contribute to the establishment of these only fit and proper nurseries for teachers.

It is not a little remarkable that in those States where common education and common schools are most abundant and excellent, these higher seminaries, on which the common school is so dependent, are left for the most part to the voluntary contributions and the management of the churches; while the most munificent provision is made for the support of colleges where the instruction of the masses is partially or entirely neglected by the legislature. Colleges are richly endowed with public funds in Alabama and Virginia, but in New England they are generally left dependent on voluntary contributions. This dependence on voluntary contributions, another peculiarity in their distinctive religious denominational character, it would be manifestly unjust for the state to claim the government of colleges which it does not endow. It hence occurs that every considerable sect has its academies and colleges where its own youth are educated, while those attached to no denomination are influenced in making their selection by convenience, economy, or reputation, or by considerations merely accidental or arbitrary. This multiplication of sectarian colleges, like the multiplication of sects, is attended with many inconveniences, which are, however, much more than counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our semi-naries of learning—the precious rewards of the church for all their sacrifices for the promotion of liberal education. No one can conceive how could the institutions of religion and learning be secured under such political institutions as ours. I do not hesitate to ascribe to this peculiar character of our seminaries of learning more than to all other causes combined, whatever of religious restraints and influences exist among the public and professional men of this country—whatever of security our personal rights and national interests may find in the predominance of upright Christian principles at the bar, on the bench, and in the halls of legislation—whatever of the sublime, purifying genius of the Gospel has been infused into our periodical and standard literature.

But I must not be diverted by this interesting train of reflections from my main object. It is neither practicable nor desirable to interfere with this system of denominational colleges which works so well, and every branch of the Church which is not bound by the same restrictions of liberal education for its own sake, and tends to bind others to this entire department of usefulness and influence, must establish and sustain literary institutions of its own. So far as any active participation in the work of educating the community is concerned, this proposition is self-evident; but it may not be equally obvious to all that no Christian denomination can safely trust to others for the training of its sons.

The history of the M. E. Church is so full of mournful instruction on this point that I need not look elsewhere for argument. This history has too clearly demonstrated that without colleges of our own few of our sons are likely to be retained in our communion. The spirit of education, to whatever extent it now exists among us, has been mostly created by our literary institutions, and the discussions and effort that led to their establishment. Of the whole number of liberally educated men now in the Church, nine in every ten have been educated without a personal acquaintance in history of our own country, and is to say, within the last ten or fifteen years. For several years after I became a member of the Church, in 1821, I did not know of half a dozen Methodist graduates, though my acquaintance in the denomination was rather extensive. There were, I have reason to believe, several large Conferences which did not contain a single minister or layman who had enjoyed the advantages of collegiate instruction. At the present time there are several hundred graduates in the Church, the majority of them earnestly engaged in promoting the best interests of the denomination and of religion, as ministers, as teachers, as writers, and in the various departments of professional and public life. Such facts do indeed make an important change for the better, and they must constitute with every earnest, large minded Methodist, a conclusive argument in favor of strengthening and perpetuating institutions which have thus commendably themselves to the confidence and affections of the church. Before we had colleges and academies, the higher branches of learning, though not the highest branches of learning, were all directed to the subject in the pulpit, the pastor seldom mentioned it at the fireside. The parent, often gathered into the fold of Christ from the ranks of unlettered life, was little solicitous to secure to his sons the inestimable benefits of a classical training, unmindful that the general progress of knowledge and civilization, and the rapid growth of the church, must hourly increase the demand for cultivated intellect and sanctified learning.

Not a few Methodist fathers were deterred from sending their sons to college, from a well-grounded apprehension that their religious principles might be endangered. Conscientious Methodists themselves, they wished their children to be partakers of the like precious faith; and this, many of them justly esteemed of more importance than their intellectual attainments. There were, however, wanting examples of religious detection and ensuing profligacy, well calculated to alarm their fears. Comparatively few of the sons of Methodist parents who were educated twenty years ago are now members of the church. Even those who were regular communicants when they left their home for the theatre of literary training were, in a large majority of instances, carried away by the force of uncongenial influences, and either yielded to the stronger religious sympathies round them, and fell into the ranks of other denominations; or else made shipwreck of a faith which was denounced as heretical, or derided as vulgar by every associate. Every intelligent and thoughtful reader will too readily see, in enough of such modifying stories, as I could write down the names of educated men in every part of the land, the argument for the great talents and learning with which they adorn the highest stations in church and state—the sons of Methodist parents, and the rightful heritage of Methodism, who were lost to the denomination, and not a few of them to Christianity, by being exposed to influences such as I have described. I have been curious in collecting this sort of statistics. My observations and inquiries have extended more or less to the larger half of the United States; and I give it as the proximate result of these investigations, that a large majority of Methodist young men, not less, I think, than three fourths of all who have been educated in colleges not under our own direction have been lost to our cause. Many of them have gone to other denominations, many more have gone to the world. All were but hope, the children of the church. They were but hope, and short lived, ere they became profane. But for her own grievous neglect to provide for the nurture of the sons whom God gave her, many of those had now been standard bearers in her battles, and shining lights in her firmament. My heart sickens at such contemplations of the past, and I fervently pray the God may save us from similar folly and humiliation in years to come.

ZION'S HERALD AND JOURNAL.

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WEDNESDAY, JANUARY 22, 1845.

COFFEE-SUPPLY.

LETTER FROM REV. C. T. HINMAN.

Paring Thoughts—Sailor's Love-Feasts—New Methodist Bethel Church, New York—Voyaging—Sea-Sickness—A Storm.

I left your growing and beautiful city on the 27th of November, taking the afternoon train of cars, by way of Worcester and Norwich, for New York. We had soon completed our land route, and found ourselves very pleasantly and rapidly gliding over the smooth glassy surface of the Sound, as fine a starry evening as ever smil'd on Neptune's dominions.

The heavens above us were perfectly mirrored in the deep blue waters below, and our little steamer fairly laughed as she ploughed this crystal sea, set with a thousand diamonds.

It must not be forgotten that the years spent in college are those in which most conversions take place, and if the youth does not submit to obey the religious influences that surround him, then the danger is imminent that he will never become a Christian. This is far more likely than the novel aspects and dogmas in which the Gospel sounds its claims to the transplanted youth will awaken distrust and opposition, than that they will be able to overcome his early confidences and prejudices. He is thus thrown into conflict with the only religious influences that may probably surround him during the most important years of his probation.

The probability is not slight that he may exchange his hereditary Methodism, not for some other form of evangelical piety, distasteful it may be to the parent, but still saving to the son, but for skepticism, infidelity, or profanity. I have inscribed upon the tablets of memory a long catalogue of such disasters; and I always feel like congratulating a young man thus removed from the religious teachings and sympathies which blessed his childhood, who has escaped their imminent perils with no greater loss to himself, and mortification to his parents, than usually attends a transfer of his affections from Methodism to some other form of sound Christianity. The church is, in all such cases, the chief sufferer. To her, the loss of so many cultivated minds and pure hearts is absolutely irreparable. They are her natural inheritance. They are her own sons, for whose sakes she has labored in birth, whose she has borne in her bosom, and named with her piety. They ought to become—in the words of God—they should become—pillars in her temples, champions for the truth intrusted to her—messengers to do her errands of love and mercy to all who are ready to perish. Others have less need of them. They are already opulent in cultivated intellect; and they have even an army of young men in training, ready for every noble enterprise. But for us, who have but just entered on the work of education; who have urgent need of a hundred educated men for every five now in the church; who are annually swelling our communion by a hundred thousand converts from the world, to be fed with knowledge and imbued with piety; who, from our numerical standing, are bound to furnish one-fourth of the Christian teachers wanted for all the schools of learning, high and low, in the land; who owe to the saving millions of the heathen world a debt, fearfully accumulated by their negligence, and daily accumulating by a gross and all but absolute indifference and oblivion—for us such a policy as we formerly pursued, and which is by no means fully corrected, is fatuous and suicidal. We cannot spare our sons to others. We cannot innocent neglect to train them well for ourselves. It cannot be forgotten that the young men destined by the choice of their parents, or their own aspirations, to the career of liberal study, are, as a class, the most ingenious and hopeful of the rising generation. They are the *elite* of the entire army of our youth, fitted, when religion and education shall have added their impress, to be lights to the church and benefactors to society. These are the youth who were formerly so often alienated, and who are still in great measure overlooked in our plans for doing good. Christian nations have not ceased to bequeath the *exemplum probri* of the laws of Sparta, which enjoined the exercise of sickly and deformed infants. The results of our educational policy are often more adapted to remind us of those Pagans who selected the tallest and handsomest of their young men to be offered in sacrifice to their idols. STEPHEN OLIN.

From the Western Christian Advocate.

BISHOP SOULE.

Dear Brother Elliott.—I have before me a copy of the Christian Repository, published in Philadelphia, in which I find a paragraph purporting to be an extract from the editorial of the Western Christian Advocate, in which I am presented to the public in no very enviable point of light. At first sight, I confess, I was doubtful of the correctness of the quotation; and was disposed to inquire, Is it possible that this is the production of my old friend, with whom I have often taken sweet and weighty counsel, both at his and my own domestic firesides? Can I believe that he would hold me up in a light which, if true, would subject me to the just contempt of an enlightened and Christian community, with a simple note or word of private inquiry, for explanation, or warning of attack? And that, in a word, in absence of place, occupation of continual labor, and official duties, rendered it extremely difficult, if not entirely impracticable, for me to meet the charge, and appear in my own defense? But what seemed the most extraordinary of all was, that after the heavy charge was made in the most positive and unequivocal terms, without even a suggestion of the possibility of any mistake in the premises, my friend, my accuser, sits down to "pique for the purpose of careful consideration."

But my doubts were removed when I saw the same extract in several other journals, and all taken from the original. Compelled, then, to the conviction that this charge is the production of the editor of the Western Christian Advocate, it becomes my duty, out of respect for myself, and for the office I sustain, and from the respect I owe to the General Conference, and to the college of Bishops, my colleagues, to deny the truth of this allegation, both in substance and in form.

The charge against me is in the words following, to wit: "Bishop Soule sees fit to do singly what the General Conference and college of Bishops decided should not be done." Now I disclaim the doctrine involved in this charge, and the facts which it assumes as true. And at the same time I equally disclaim the imputation of intention or design on the part of the editor of the Western Christian Advocate to bring a false accusation against me. He is incapable of such an intention or design.

As I am present in this charge, before the whole church, over which, jointly with my colleagues, I have been appointed, I trust, with God's approval, to the pastoral oversight, I will speak frankly, and call a charge of this through my whole life. I have disclosed, and labored to prove, both by words and acts, not belong to me, I cannot but consider it, especially at the present crisis of our ecclesiastical affairs, as both injurious and unkind to me, though not so designed, and of unhappy tendency in its influence upon the unity and peace of the church.

My time being so entirely occupied in extensive travelling, and official duties, with the increasing infirmities of age, I can, at present, only plead "not guilty," and ask that the sentence of condemnation may not be pronounced, either at the tribunal of public opinion, or in the judicatories of the church, although it has already been done by individuals through the periodical press, till I shall have time, and such relief from labor and care, as will enable me to make my defence in the premises. And I assure all concerned that I will do this at the earliest practicable period.

And at the same time I entreat you, both in the north and south, to abstain from entering this new "area of controversy," so far as a defense of my name may be concerned.

I will close this brief note with the assurance that whenever the General Conference shall make "decisions" which, in my deliberate judgment, I cannot comply with, or carry into execution, I shall do my best to meet the charge, and such an attempt to walk, he generally comes up, not always standing, however, on the side of the ship he least expected. But this part of a sea voyage is more tiresome compared with the unceasing vomiting that accompanies it. The Watery King is never satisfied until every man has completely emptied his purse; and it is even narrated in history, if I mistake not, that some of the Trojan heroes in a violent storm on the Hellespont actually threw up their boots. Bad, say you, and so say we. The description and the thing are in perfect keeping with each other. For about forty-eight hours I lay in my berth with no other nourishment than a little corn gruel and a kind of soup that no man could name. It seemed to be composed of a little of everything, and tasted the most like nothing of any thing you can imagine.

JOSHUA SOULE.

Fayetteville, N. C., Dec. 17, 1844.

N. B. Will the editors, who have published the "extract" alluded to in this letter, or similar charges against me, do me the favor to publish this communication? J. SOULE.

THE BIBLE.—The Board of Education of the city of New York have, by a vote of 20 to 14, adopted resolutions which leave it optional with the ward officers who have the supervision of the Common Schools to exclude the Bible from them altogether, without any hazard of forfeiting the State's contribution.

WESLEYAN JOURNAL.

In the evening the storm increased to a perfect hurricane. Every sail was reefed, and heading the ship to the wind, the captain was compelled to let her drive towards a lee shore. The darkness could almost be felt. The ocean howled. Our vessel groaned and struggled in the midst of the watery Alps. The thunder growled on the tops of these moving mountains, and the lightning's glare fired their white-capped summits. But God said, though not audibly, yet none the less truly, as he once said on the sea of Galilee, "Peace, be still, and there was a great calm."

For the remainder of the voyage the weather was delightful, and as the Sabbath morning dawned, the tall stately spires of Charleston rose in the distance.

Charleston, Jan. 3. C. T. HINMAN.

LETTER FROM REV. L. D. BARROWS.

A word to invalids—Southerners—Summer resorts—Their healthfulness—voyage out—Capt. D. Brown—Prospects.

Brother Stevens.—I am not about to afflict your readers with tedious extracts from the notes I have taken by the way, as travellers often do, but thinking it possible for me to do some *invalid brother* service, by a few hints which it is in my power to give, I should be obliged by a small space in your paper. It does not seem to be sufficiently understood at the North, in the first place, that the only hope in changing a Northern for a Southern climate, in pulmonary complaints, is in doing so in the *first stages of the disease*; and before the setting in of cold weather, after the summer is past. The reverse of this is the more general practice of invalids. Physicians waste their energies upon them, until their hopes are gone; then advise them to "Go South," possibly with a faint hope of them, and possibly to remove the disagreeable encumbrance from their own heads. Such invalids do often come South, at great expense and waste of strength; but it is too late, and they find a burial among strangers. Again, the reluctance with which the sick leave their friends, leads them to cling to home as long as possible, and the reviving influences of a Northern summer revives hope, and they decide to try the winter at home, until it comes with its fearful influences, when, reduced and disheartened, they fly to the South.

In both of these particulars, I can but regard myself as having been rather unfortunate; but if I had followed the advice of my physician, it would doubtless have been far better for me. The influences of this balmy climate, healthy as they are, cannot raise the dead, if they can heal tubercular lungs, which is doubtful, except the disease is slight. In an advanced state of disease, the climate of Cuba would probably promise more. It does not appear to be understood at the North, that many portions of the South are quite safe without qualification for pulmonary affections, as the North. Many thereby lose their lives. Most of the seaports, cities, and large towns, here, are low and damp, and, indeed, a large share of the whole country, especially in South Carolina and Georgia. Such invalids have their energies upon them, until their hopes are gone; then advise them to "Go South," possibly with a faint hope of them, and possibly to remove the disagreeable encumbrance from their own heads. Such invalids do often come South, at great expense and waste of strength; but it is too late, and they find a burial among strangers. Again, the reluctance with which the sick leave their friends, leads them to cling to home as long as possible, and the reviving influences of a Northern summer revives hope, and they decide to try the winter at home, until it comes with its fearful influences, when, reduced and disheartened, they fly to the South.

In the evening we had a general gathering of both

churches. Every sail was reefed, and heading the ship to the wind, the captain was compelled to let her drive towards a lee shore. The darkness could almost be felt. The ocean howled. Our vessel groaned and struggled in the midst of the watery Alps. The thunder growled on the tops of these moving mountains, and the lightning's glare fired their white-capped summits. But God said, though not audibly, yet none the less truly, as he once said on the sea of Galilee, "Peace, be still, and there was a great calm."

At affectionately yours, L. D. BARROWS.

South Carolina, Jan. 6, 1844.

L. D. BARROWS.

LOWELL.

300 DOLLARS FOR MISSIONS.

We had the pleasure of visiting our brethren of this city last Sabbath. In the morning and afternoon we worshipped at Worthen St. Church. We cannot withhold an expression of our admiration of the comeliness and chaste simplicity of this chapel; it was erected under the ministry of Br. Sergeant, and will always be a worthy monument of his taste and energy. The Worthen St. brethren, it will be recollectec, will be assembled at Wesley Chapel; but in the disorders of that charge left it and organized their present church on sound Methodist Episcopal principles, and hitherto they may well say the Lord hath helped them. Peace and all its attendant comforts and successes have been restored. Their spacious house is filled with, we will venture to say, one of the most interesting congregations in this whole land, composed chiefly of youth. We had a glimpse at the Sabbath school. It is perhaps without a parallel, except in Lowell; it contains no less than 400 scholars, 300 of whom are adults.—Br. Merrill, the laborious pastor of the church, attended the school every Sabbath; what a field for usefulness! We heard an excellent sermon from Father Kirby in the first place, that the only hope in changing a Northern for a Southern climate, in pulmonary complaints, is in doing so in the *first stages of the disease*; and before the setting in of cold weather, after the summer is past. The reverse of this is the more general practice of invalids. Physicians waste their energies upon them, until their hopes are gone; then advise them to "Go South," possibly with a faint hope of them, and possibly to remove the disagreeable encumbrance from their own heads. Such invalids do often come South, at great expense and waste of strength; but it is too late, and they find a burial among strangers. Again, the reluctance with which the sick leave their friends, leads them to cling to home as long as possible, and the reviving influences of a Northern summer revives hope, and they decide to try the winter at home, until it comes with its fearful influences, when, reduced and disheartened, they fly to the South.

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